2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

with a shaft of bright sunlight striking obliquely through the smoke-hole, and innumerable youngsters in continuous movement. Still, he got some records, if not exhibition photographs, of the event.

In many ways Hunza marriage customs are more enlightened than our own. The newly wedded pair are permitted the privacy of some barn or outhouse for their early days, but the two are not abandoned to their own inexperience to make or mar their future physical relations; no terrified bride is forcibly raped on her wedding night by the clumsy impetuosity of her mate, no diffident and chivalrous boy left agape in ignorance of acceptable advances. The bridegroom's mother stays with them, and teaches him to woo and win in such fashion that both may have the maximum joy of their new experience. In cases where the bride is over-fearful or over-young, the boy's mother will sleep between them to protect her till the couple are ripe for mating, and should the bride conceive an unconquerable aversion for her husband the marriage is tolerantly annulled by consent. Her own mother will reason with her and endeavour to persuade her, but the girl will not be coerced against her will.

When the instructional honeymoon is over the young people take their place with the other married pairs in the common living-room, where kindly darkness gives privacy at night to all.

As soon as a woman is aware that she has conceived, she quits her husband's side and joins the other women on their sleeping bench, while he rejoins the group of bachelors, and not until their child is weaned will the couple mate again. A husband who babbled of marital rights as overriding the rights of wife and child would be an outcast amongst his kin. If a father by impatience robs his child of the full period of its mother's nursing—usually three years for a boy and two for a girl—the pirate baby that ensues is stigmatized by a name more opprobrious than "bastard." This enforced continence appears to inflict no hardship on the husband; he is not asked to exercise it in a *solitude à deux* or the provocative proximity of a barbaric double bed. Moreover, he has known from babyhood that such a forbearance forms an integral part of the scheme of

684 837 Morality in Hunza is of a high level, equal to that of the best records in the world. Sexual promiscuity on the part of either male or female is practically unknown. It is clear and established that they are clean thinking and clean living people. However, the Mir did tell me that on rare occasions there was trouble involving the eternal triangle.

644 853 608 The strangest custom that I found practiced in Hunza was that followed by the royal family . . . that is, the Mir's family . . . and it pertained to their children. As soon as a child is born to the royal family, it is given out to foster parents to be reared and brought up by these parents as their own. And there the royal child remains for an unspecified period of years. The child is brought to the palace on occasions and then returned to its foster home.

The exact purpose for this practice was hard to pin down. I felt that probably it was done to save the queen or Rani the difficulty of raising the child through its infancy. I also thought that perhaps this would allow the queen to have more children, and thus be sure to create a long line of descendants to follow in the ruler's footsteps or lineage. It was also suggested that this was a way or manner or means of strengthening the ties of the ruler with his people—a sort of democratic gesture.

The people to whom the child is given out for rearing are referred to as "milk parents" or "milk family." The tie that is thus established with these people is never broken. The individual members of the family are referred to as the milk-mother, the milk-father, the milk-brother and the milk-sister.

In every case, before the child is given out to its milk parents, their character, their habits and their way of life are carefully scrutinized so that the royal couple

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

know that the child will be given a fine upbringing.

It is to be expected that the milk parents will be given much consideration and favors from the Mir's household and family . . . and the Mir has and still does provide better than average homes or residences for these selected people.

In Hunza at the present time, the Mir has built a row or unit of bungalows for these milk parents and they are given food and necessities from the royal kitchen.

I have tried to find some connection of this practice with other nations or peoples. So far my search has been unsuccessful in this regard.

Death is not the serious thing with the people of Hunza that it is with most other peoples throughout the world. That does not mean that there is no sadness and mourning, but it does not take on the same scope and seriousness that it does in the West. This is primarily due to the religion and beliefs of the people. Being Mohammedans, they believe in predestination . . . "So Allah wills."

Seldom are graves of departed kinfolk visited—nor are flowers laid upon them. In fact, very little maintenance is ever carried out on graves. Visits to the graves or graveyards are definitely not encouraged. The dead are revered, but visiting the grave of the departed is not really the accepted thing in Hunza.

The dead are often commemorated by having roadside lean-tos or "baldies," as they call them, erected for them . . . where a man can stop and find a bit of shelter during a storm, or rest his pack or load. They also build "jhurks" or water holes to serve the same purpose. Women are seldom commemorated in this manner. The best that a woman can hope to get is a rock pile erected in her memory.

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
Hunza

Both the irrigation water which they use on their fields and their drinking water come from the Ultar Glacier. Therefore, their entire water supply is glacial. 312

Their entire economy is dependent upon their agriculture and everything that is taken from the soil is religiously returned to the soil. Chemical fertilizers or chemical sprays of any type are unknown to the people. It may be possible that the Mir has used sprays in his palace grounds. He might have brought them with him from his visits abroad, but I saw none and, to the best of my knowledge and belief, none are used. I saw no insect infestation of any kind or type through my entire travels and investigations. In Gilgit I did see insect injury in a garden and it was apparent to me that the soil of Hunza was in balance and therefore it produced food that was balanced. Therefore, it is understandable, the people of Hunza are healthy! 241 [433]

The food of the people of Hunza is in the main, raw food. It is neither dissected nor desiccated, but is eaten in the whole. The only exception that I could find to this rule was in their milk. When they made butter, they drank the remains or the buttermilk. Of course, in due time, they ate the butter. 262

All children born in Hunza are breast fed for at least two years. Male children are often breast fed until they are 3 years old. 853

I do not intend to stress any one factor of the points mentioned above. I am submitting them to you for your consideration and study. 000

It is, however, my belief that their soil and location does not lend itself to mechanization and therefore their good health should continue. If they could mechanize, then they would not get the needed beneficial exercise which, as you can gather, is one of the important contributors to their good health and longevity. 241 164

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
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tilizers are used on their lands. 241

(8) All children in Hunza are breast fed. There is no specific prenatal care, and the good health of the mother is passed on to the infant . . . and the breast feeding gets the child off to a good start. 853 843

(9) All fruits and vegetables that are dried for storing have been exposed to the sun and air. No foreign substances are added or treatments used. 251

(10) Native herbs are used extensively . . . both as seasoning and as food. 262

(11) Glacial waters are the only waters used both for drinking and irrigation purposes. These glacial waters definitely contain many valuable minerals and nutrients, as revealed by laboratory tests. 312 146

(12) Apricot kernel oil is the most important source of fat. It is used in cooking as well as for salads. No solvents or extreme heat is used to extract the apricot oil. 262

(13) Natural whole grains are used broadly. There is no fragmentization in Hunza. While they do bake a bread, their chief form of bread is an unleavened type which they call chapatties. They are composed of whole ground grain made into a dough and rolled very thin. Then they are heated or baked slightly.

(14) Hunzans are light eaters. Their diet is comparatively meager.

There is no doubt that, if any human being were to follow the health rules of the people of Hunza, he could regain or maintain health. There is no magic formula connected with this set of rules. They are simple and to the point. In fact, they are so simple that most people will doubt their value. To these people I would say, "All of the great things in life—the important things and things of value—are invariably simple!" 000

In Hunza the following established Western health 744